



March 6, 2022

ST. BASIL THE GREAT MELKITE GREEK CATHOLIC CHURCH



Address

15 Skyview Drive
Lincoln, Rhode Island 02865

Tel (401) 722-1345

Parish Website

www.stbasilthegreatchurch.com

Facebook

[https://www.facebook.com/
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CatholicChurchRI/](https://www.facebook.com/StBasilTheGreatMelkiteGreekCatholicChurchRI/)

YouTube

<https://bit.ly/3gkl2Uk>

Email

office@stbasilthegreatchurch.com

Office hours

Tue-Fri 9:00 am to 4:00 pm

Divine Liturgies

Tuesday through Friday at 9:00 AM

Sunday

English 9:00 AM
Arabic 11:15 AM

Religious Education

Sunday 10:00 am—11:15 AM

**Pastoral Emergencies
and anointing of the sick**
(401)722-1345

Holy Mysteries

Reconciliation

The Sacrament of Reconciliation will
be available before the Divine
Liturgy or by appointment

Baptism

Please arrange with the pastor

Marriage

A notice of at least 6 months should
be given to the pastor, before the
proposed wedding date to arrange
for the required interview and
instructions



First Sunday of the Great Lent Sunday of Orthodoxy

الاحد الاول من الصوم -
أحد الارثوذكسية

Antiphon Prayer

O Christ God, You condescended to be incarnate, taking the form of a slave. You became like one of us by the body to make us participants in your glorious Likeness. Wherefore we paint your image on icons and we honor it by mouth and heart asking for the grace to be healed by its power. For it belongs to You to have mercy on us and to heal us, O Christ God, and to You we render glory, thanksgiving and worship, and to your Eternal Father, and your All-Holy, Good and Life-Giving Spirit, now and always and forever and ever.

Troparion of the Resurrection (8th tone)

O Merciful One, Who came down from on high and endured burial for three days in order to save us from suffering. O our Life and our Resurrection, glory to you.

Troparion of the Holy Icons (Tone 2)

Before Your most pure image, we bow in worship, O Good One, begging forgiveness of our stumbling, Christ God: because You chose of Your own free will to ascend upon the cross in the flesh in order to deliver from the enemy's yoke those You had created. For this reason, we cry out to You in thanksgiving: "You our Savior have filled all things with joy when You came to save the world."

Troparion of St Basil :

Your voice has sounded all over the earth, that accepted your preaching. You gave a divine explanation of doctrine, and made clear the nature of creatures, and set a rule of life for men. Holy Father, and Kingly Priest, intercede with Christ God to grant us great mercy.

صلاة الأنديفونة

أَيُّهَا الْمَسِيحُ إِلَهَهُ، إِنَّكَ قَدْ تَنَزَّلْتَ وَتَجَسَّدْتَ أَخَذًا
صُورَةَ عَنَبٍ، صَائِرًا بِالْجَسَدِ شَرِيكًا لَنَا لِتَجْعَلَنَا شُرَكَاءَ
فِي صُورَةِ مَجْدِكَ. فَلِذَلِكَ نَرْسُمُ شَكْلَ صُورَتِكَ عَلَى
الْأَيْقُونَاتِ، وَنُضَافِجُهَا بِالْقَمِّ وَالْقَلْبِ، مُلْتَمِسِينَ مِنْهَا
نِعْمَةَ الشِّفَاءِ. لِأَنَّ لَكَ أَنْ تَرْحَمَنَا وَتَشْفِيَنَا، أَيُّهَا
الْمَسِيحُ إِلَهَهُ، وَإِلَيْكَ نَرْفَعُ الْمَجْدَ، وَإِلَى أَبِيكَ الْأَرَلِيِّ
وَرُوحِكَ الْقُدُّوسِ، الْآنَ وَكُلَّ أَوَانٍ وَ إِلَى دَهْرِ
الدَّاهِرِينَ.

طروبارية القيامة بالحن الثامن

انحدرت من العلاء أَيُّهَا التَّحَنُّ، وَقَبِلْتَ الدَّفْنَ ثَلَاثَةَ
أَيَّامٍ، لِكَيْ تَعْتَقَنَا مِنَ الْآلَامِ، فَيَا حَيَاتَنَا وَقِيَامَتَنَا، يَا رَبَّ
الْمَجْدِ لَكَ.

طروبارية الأيقونات المقدسة بالحن الثاني

لصورتك الطاهرة نسجد، أَيُّهَا الصَّالِحُ، مُلْتَمِسِينَ
الْصَفْحَ عَنْ زَلَّاتِنَا، أَيُّهَا الْمَسِيحُ إِلَهَهُ. فَإِنَّكَ رَضِيتَ
بِاخْتِيَارِكَ أَنْ تَصْعَدَ بِالْجَسَدِ عَلَى الصَّلِيبِ، لِتُنْقِذَ
الَّذِينَ جَبَلْتَهُمْ مِنْ عِبَادَةِ الْعَدُوِّ. فَلِذَلِكَ نَهْتَفُ إِلَيْكَ
شَاكِرِينَ: لَقَدْ مَلَأْتَ الْكُلَّ فَرَحًا يَا مُخَلِّصُنَا، لَمَّا أَتَيْتَ
لِنُخَلِّصَ الْعَالَمَ.

طروبارية القديس باسيليوس

لَقَدْ ذَاعَ مِنْطَقُكَ فِي كُلِّ الْأَرْضِ. فَانْهَارَ قَدْ قَبِلْتَ
كَلَامَكَ، الَّذِي بِهِ بَنِيَتْ الْعَقَائِدُ بَيَانًا إِلَهِيًّا، وَأَوْضَحْتَ
طَبِيعَةَ الْكَائِنَاتِ، وَنَظَّمْتَ أَخْلَاقَ الْبَشَرِ. فَيَا أَيُّهَا الْآبُ
الْبَارُّ ذُو الْكَهَنُوتِ الْمُلُوكِيِّ، إِبْتَهِلْ إِلَى الْمَسِيحِ إِلَهَهُ فِي
خِلَاصِ نَفُوسِنَا.

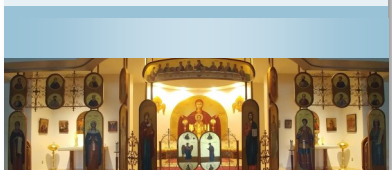


Our church organizations:

MAYA: Organization of Melkite Catholics ages 18 – 26 (and at least 1 year out of high school) under patronage of our bishop, the Most Reverend Nicholas Samra.
<https://melkite.org/maya>

MYO: Provides a common forum for all the young people of St. Basil's Church, and that the Organization initiate, coordinate, and direct religious, social, educational, and humanitarian programs designed to promote the involvement of its membership in the Christian Faith and the Melkite tradition.
www.stbasilthegreatchurch.com/myo.html

NAMW: Promotes and supports vocations to the priesthood and religious life in the United States.
<https://melkite.org/namw>



Kondakion

We you servants, ascribe to you, O Mother of God, thank-offerings of victory, O Champion Leader, for we have been liberated from terror; but as you have that invincible power do you free us from every kind of danger, so that we may cry out to You: Hail, O Virgin and Bride Ever-Pure!

Hirmos of Saint Basil (Tone 3)

In you, O Full of Grace, all creation rejoices, the orders of angels and the human race as well: O Sanctified Temple, Spiritual Paradise, and glory of Virgins, from whom our God, who exists before all eternity, took flesh and became a little Child! He has taken your womb as His throne, making it more spacious than the heavens. Therefore, Full of Grace, in you all creation rejoices: glory to you!

Epistle of the 1st Sunday of Lent, Hebrews 11:24-26; 32-40; 12:1-2

Prokimenon (Tone 4)

Blessed are you, O Lord, God of our fathers, and your name is worthy of praise and glorious forever.
Stichon: For you are just in all you have done to us, and all your works are true and your ways right.

Reading from the Epistle of St. Paul to the Hebrews

Brethren, by faith Moses, when he was grown up, denied he was a son of Pharaoh's daughter (Cf. Ex. 2: 11) — choosing to be afflicted with God's people rather than to have the enjoyment of sin for a time, estimating the indignities suffered by Christ to be of greater value than the Egyptians' treasures (Cf. Ex. 2:32): for he was considering the reward. By faith he left Egypt not fearing the king's wrath: for he persevered as if he were seeing the One who cannot be seen. By faith, he celebrated the Passover and the sprinkling of blood, so that the one who destroyed the first-born might not touch these. By faith, they passed through the Red Sea, as through dry land — whereas the Egyptians attempting it were swallowed up. By faith, the walls of Jericho fell after people had gone around them for seven days. By faith, Rahab the prostitute who had received the spies in peace did not perish with the unbelievers. And what more shall I say? For time will be too short to speak of Gideon, of Barac, of Samson, of Jephthah, of David and of Samuel and the prophets, who by faith conquered kingdoms, wrought justice, obtained the fulfillment of promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in battle routed foreign armies. Women had their dead restored to them through resurrection. Others were tortured, refusing to yield for their release, in order to obtain a better resurrection. Others again suffered mockery and blows, even chains and jailing. They were stoned, cut to pieces, put to the question, killed by the sword. They went about in sheepskins and goatskins, destitute, distressed, afflicted (of whom the world was not worthy), wandering in deserts, mountains, caves and holes in the ground. And none of these, despite the positive witnessing of faith, received what was promised, for God had something better in store for us, so that they were not to reach their final perfection without us.

Alleluia (Tone 4)

Moses and Aaron were among his priests and Samuel among those who called upon his name.
Stichon: They called upon the Lord, and he answered them; from the pillar of cloud he spoke to them.

Gospel of the 1st Sunday of Lent, John 1:43-51 (Call of Nathanael)

At that time Jesus was about to leave for Galilee, and he found Philip. And Jesus said to him, "Follow me." Now Philip was from Bethsaida, the town of Andrew and Peter. Philip found Nathanael and said to him, "We have found the one of whom Moses in the Law and the Prophets wrote, Jesus the son of Joseph of Nazareth." And Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to him and said of him, "Look, a true Israelite in whom there is no guile!" Nathanael said to him, "Where do you know me from?" Jesus answered him and said to him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered him and said, "Rabbi, you are the Son of God, you are King of Israel." Answering, Jesus said to him, "Because I said to you that I saw you under the fig tree, you believe. Greater things than these shall you see." And he said to him, "Amen, amen, I say to you, you shall see heaven opened, and the angels of God ascending and descending upon the Son of Man."

قنداق الختام بالحن الثامن

نَحْنُ عِبِيدُكَ يَا وَالِدَةَ الْإِلَهِ، نَكْتُبُ لَكَ آيَاتِ الْعَلْبَةِ يَا قَائِدَةً قَاهِرَةً. وَنُقَدِّمُ الشُّكْرَ لَكَ وَقَدْ أَنْقَذَنَا مِنَ الشَّدَائِدِ. لَكِنْ يَمَّا أَنَّ لَكَ الْعِزَّةَ الَّتِي لَا تُخَارَبُ، أَغْنَيْتَنَا مِنْ أَصْغَاتِ الْمُخَاطَرِ لِكَيْ نَصْرُحَ إِلَيْكَ: أَفْرَاجِي يَا عَزُوسَةً لَا عَزُوسَ لَهَا.

النشيد لوالدة الإله

إِنَّ الْبَرَايَا بِأَسْرَهَا تَفْرَحُ بِكَ يَا مَمْتَلَنَةً نِعْمَةً. مُحَافِلُ الْمَلَائِكَةِ وَأَجْنَانُ الْبَشَرِ، لَكَ يَعْتَظَمُونَ. أَيُّهَا الْهَيْكَلُ الْمُتَقَدَّسُ وَالْفَرْدُوسُ النَّاطِقُ، وَفَخْرُ الْبَتُولِيَّةِ، مَرِيَمَ، الَّتِي مِنْهَا تَجَسَّدَ الْإِلَهُ وَصَارَ طِفْلاً، وَهُوَ إِلَهْنَا قَبْلَ الدَّهْورِ. الَّذِي صَنَعَ مَسْتَوْدَعَكَ عَرْشًا، وَجَعَلَ بَطْنُكَ أَرْحَبَ مِنَ السَّمَاوَاتِ. لَذَلِكَ يَا مَمْتَلَنَةً نِعْمَةً، تَفْرَحُ بِكَ كُلُّ الْبَرَايَا وَتَمَجِّدُكَ!

مقدمة الرسالة

مُبَارَكٌ أَنْتَ أَيُّهَا الرَّبُّ إِلَهُ آبَائِنَا، وَمُسَبِّحٌ وَمُمَجِّدٌ أَسْمُكَ إِلَى الدَّهْورِ—لَأَنَّكَ عَادِلٌ فِي جَمِيعِ مَا صَنَعْتَ بِنَا، وَأَعْمَالُكَ كُلُّهَا صِدْقٌ، وَظَرْفُكَ أَسْقِيَامَةٌ

الرسالة (عبرانيين 11: 24 – 26، 32 – 40)

يَا إِخْوَةَ، بِالْإِيمَانِ مُوسَى لَمَّا كَبُرَ أَبِي أَنْ يُدْعَى ابْنًا لِابْنَةِ فِرْعَوْنَ. وَاخْتَارَ الْمَشَقَّةَ مَعَ شَعْبِ اللَّهِ عَلَى التَّمَتُّعِ الْوَقْفِيِّ بِالْخَطِيئَةِ. وَاعْتَبَرَ عَارَ الْمَسِيحِ غِنًى عَظِيمًا مِنْ كُنُوزِ مِصْرَ، لِأَنَّهُ كَانَ يُنْظَرُ إِلَى الثَّوَابِ. وَمَاذَا أَقُولُ أَيْضًا؟ إِنَّهُ يُضَيِّقُ بِي الْوَقْتُ إِنْ أُخْبِرْتُ عَنْ جَدْعُونَ وَبَارَاقَ وَشَمْشُونَ، وَبِفَتْحِ وَدَاوُدَ وَصُمُوثِيلَ وَالْأَنْبِيَاءِ، الَّذِينَ بِالْإِيمَانِ قَهَرُوا الْمَمَالِكَ وَعَمِلُوا الْبِرَّ، وَنَالُوا الْمَوَاعِدَ وَسَدُّوا أَفْوَاهَ الْأُسُودِ، وَأَظْفَأُوا قُوَّةَ النَّارِ، وَنَجَّوْا مِنْ حَدِّ السَّيْفِ، وَتَقَوَّوْا مِنْ ضَعْفٍ، وَصَارُوا أَشِدَاءَ فِي الْقِتَالِ وَكَثُرُوا مُعْشَرَاتِ الْأَجَانِبِ. وَاسْتَرْجَعَتْ نِسَاءُ أَمْوَاتِهِنَّ بِالْقِيَامَةِ. وَآخَرُونَ قَدْ عَدُّوا بِتَوْتِيرِ الْأَضْيَاءِ وَالضَّرْبِ، وَلَمْ يَقْبَلُوا النِّجَاةَ لِيُخْصَلُوا عَلَى قِيَامَةِ أَفْضَلِ. وَآخَرُونَ قَدْ دَافَوْا الْهَزْءَ وَالسِّيَاطَ وَالْقُبُودَ أَيْضًا وَالسَّجْنَ. رُجِمُوا، نُشِرُوا، أَمْتَحِنُوا، مَاتُوا بِحَدِّ السَّيْفِ، سَاحُوا فِي جُلُودِ الْعَتَمِ وَالْمَغْزِ، مُعَوِّزِينَ، مُضَائِقِينَ، مُجْهُودِينَ. وَلَمْ يَكُنِ الْعَالَمُ مُسْتَحَقًّا لَهُمْ، تَائِبِينَ فِي الْبَرَارِيِّ وَالْجِبَالِ وَالْمَغَاوِرِ وَكُهُوفِ الْأَرْضِ. فَهَوْلَاءَ كُلُّهُمْ الْمَشْهُودُ لَهُمْ بِالْإِيمَانِ لَمْ يَنَالُوا الْمَوْعِدَ، لِأَنَّ اللَّهَ قَدْ سَبَقَ فَتَنْظَرْنَا شَيْئًا أَفْضَلَ، لِكَيْ لَا يُكْمَلُوا بِمَعْرِزِلٍ عَنَّا.

هَلَلُوا—مُوسَى وَهَارُونَ بَيْنَ كَهَنَتِهِ، وَصُمُوثِيلَ بَيْنَ الدَّاعِينَ بِأَسْمِهِ—
كَانُوا يَدْعُونَ الرَّبَّ فَيَسْتَجِيبُ لَهُمْ، فِي عُمُودِ الْغَمَامِ يُكَلِّمُهُمْ

الانجيل (يوحنا 1: 43-51)

فِي ذَلِكَ الزَّمَانِ، أَرَادَ يَسُوعُ الْخُرُوجَ إِلَى الْجَلِيلِ، فَوَجَدَ فِيلِيبْسَ، فَقَالَ لَهُ: اتَّبِعْنِي. وَكَانَ فِيلِيبُّسُ مِنْ بَيْتِ صَيْدَا مِنْ مَدِينَةِ أَنْدَرَاوَسَ وَبِطْرُسَ. فَصَادَفَ فِيلِيبُّسَ نَتَّانَائِيلَ فَقَالَ لَهُ: إِنَّ الَّذِي كَتَبَ عَنْهُ مُوسَى فِي النَّامُوسِ وَالْأَنْبِيَاءِ قَدْ وَجَدْنَاهُ، وَهُوَ يَسُوعُ بْنُ يُوسُفَ مِنَ النَّاصِرَةِ. فَقَالَ لَهُ نَتَّانَائِيلُ: أَمِنْ مِنَ النَّاصِرَةِ يُمْكِنُ أَنْ يَكُونَ شَيْءٌ صَالِحٌ؟ قَالَ لَهُ فِيلِيبُّسُ: تَعَالِ وَانْظُرْ. فَلَمَّا رَأَى يَسُوعُ نَتَّانَائِيلَ مُقْبِلًا إِلَيْهِ، فَقَالَ عَنْهُ: هَذَا فِي الْحَقِيقَةِ إِسْرَائِيلِيُّ لَا غِشٍّ فِيهِ. فَقَالَ لَهُ نَتَّانَائِيلُ: مِنْ أَيْنَ تَعْرِفُنِي؟ أَجَابَ يَسُوعُ وَقَالَ لَهُ: قَبْلَ أَنْ يَدْعُوكَ فِيلِيبُّسُ، وَأَنْتَ تَحْتَ الْبَيْتَةِ، رَأَيْتُكَ. أَجَابَ نَتَّانَائِيلُ وَقَالَ لَهُ: يَا مُعَلِّمُ، أَنْتَ هُوَ ابْنُ اللَّهِ، أَنْتَ هُوَ مَلِكُ إِسْرَائِيلِ. أَجَابَ يَسُوعُ وَقَالَ لَهُ: لِأَنِّي قُلْتُ لَكَ إِنَّي رَأَيْتُكَ تَحْتَ الْبَيْتَةِ أَمَنْتَ. إِنَّكَ سَتَعَايِنُ عَظَمًا مِنْ هَذَا. وَقَالَ لَهُ: الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ، إِنَّكُمْ مِنَ الْآنَ تَرَوْنَ السَّمَاءَ مَفْتُوحَةً، وَمَلَائِكَةُ اللَّهِ يَصْعَدُونَ وَيُنْزِلُونَ عَلَى ابْنِ الْبَشَرِ.



Prayer for the dead

O God of all spirits and of all flesh, who have destroyed death, overcome the devil, and given life to the world: grant, O Lord to the souls of your servants, who have departed from this life, that they may rest in a place of light, in a place of happiness, in a place of peace, where there is no pain, no grief, no sighing. And since You are gracious God and Lover of mankind, forgive them every sin they have committed by thought, or word, or deed, for there is not a man who lives and does not sin: You alone are without sin, your righteousness is everlasting, and your word is true.

For You are the Resurrection and the Life, and the Repose of your departed servants, O Christ our God, and we render glory to You, together with your Eternal Father and your All-holy, Good and Life-giving Spirit, now and always and forever and ever. Amen.



Divine Liturgy Intentions

TODAY, MARCH 6, 2022: FIRST SUNDAY OF GREAT LENT. SUNDAY OF ORTHODOXY.

9:00 a.m. DIVINE LITURGY:

- + **ROSE AISSIS AUDETTE (40 Day)** by her children.
- + **MARIAN SACKAL** by Joseph Sackal & Family.
- + **NORMAN & JANICE SACKAL** by Joseph Sackal & Family.
- + **ANDRE GAGNON** by Penny & Henry Letendre.
- + **EMILY NOURY (20th Anniv.)** by her nieces & nephews.
- + **SAMIA (KISHFY) RAHEB (83rd Anniv.)** by Deacon Edmond & Theresa Raheb.
- + **STEVEN KANAKRY** by M/M Wayne Rawan.
- + **MARGARET SABBAGH** by Najib & Saydeh Hana.
- + **LILLIAN NASSANEY** by Judy Ameen Wilchynski.
- + **YVONNE HAGGAR COLABELLA** by Cheryl & Stan Balon.

11:15 a.m. DIVINE LITURGY:

- + **DR. ADEL RABBAT (16th Anniv.)** by Mr. George Mussalli, Dr. Sherine Rabbat & Family.
- + **PETER MASHATA (Birthday Remem.)** Eugenie Mashata & Family.
- + **SIMON SABBAGH (Sudan)** by Eugenie Mashata & Family.
- + **ROSE KHOURY** by Micheline Ghanem.
- + **ARCHDEACON GEORGE YANY & ANGELA MAZZONE** by Mrs. Nelly Kishfy.
- + **VICTORIA PROCHNIAK** by George Madour & Family.
- + **FREDERICK KOUSSA** by Deacon Gilbert & Mimi Altongy.
- + **GEORGETTE S. SAGGAL** by Eugenie Mashata & Family.
- + **LOUIS P. KISHFY** by Jeffrey & Jessica Boudjouk.
- + **GEORGETTE A. CHARCHAFLIAH** by M/M Justin Boudjouk.





SACRIFICIAL GIVING: February 27, 2022: Budgets: \$2,674.00; (Envelopes): \$2,619.00; Loose: \$55.00); Candles: \$229.00 – (Feb. 20 & Feb. 27); Stipends: \$250; Addit'l Religious Ed: \$28.00; Melkite Diocesan Support: \$233.00; Building Fund: \$110.00; Addit'l Fuel: \$60.00; Cemetery: \$10.00.

TODAY, MARCH 6, 2022, there will be a special collection for your **FUEL OFFERINGS**. Help defray the cost of heating the Church and rectory, as prices are escalating rapidly. We must remember that utilities are more than doubled in our new complex. Your generosity would be greatly appreciated.

NEXT SUNDAY, MARCH 13, 2022, there will be a special collection taken up for the **UPKEEP, MAINTENANCE & IMPROVEMENT OF THE CEMETERY**. Please contribute generously for the peaceful repose of our loved ones who have gone before us to eternal life in the hope of the Resurrection.

Please be advised that the weekly bulletin has not been printed due to the COVID-19 guidelines and restrictions, but presently, information is available online, church Facebook page and on YouTube.

GENERAL HOME VISITATIONS, SICK CALLS, HOSPITAL VISITS: Father Ephrem has been fully vaccinated and is now available for these parish services. Just email him at office@stbasilthegreatchurch.com and leave him your message. **PLEASE! NO GRATUITIES!** A cup of coffee or tea is just fine. He looks forward to in-person contact.

Canon Law prohibits accepting stipends or offerings for Liturgies more than one year in advance (rolling calendar) Canon 953. The time within which Liturgies must be celebrated (1 year) begins the day the intention is received. (Canon 955 #2). Formerly under the jurisdiction of the local Latin Ordinaries before the Exarchate was established under the leadership of the late Bishop Justin Najmy of this Parish, all Melkites have been subject to the latter since its erection in 1966. The Constitution of the Melkite Eparchy which is now a sole Diocese since 1976 still acknowledges this definitive protocol. Our parishes follow local discipline in the various customs e.g. every day clergy attire, stipends (Liturgy Offerings), etc. except in Liturgy and Ritual. Our relationship with the local Latin Dioceses and Latin pastors must be permeated with a spirit of love and friendship and cooperation.

PLEASE NOTE: Presently effective, the schedule of offerings in the parishes is now: Liturgies: \$25.00; Funerals: \$300.00; Weddings: \$300.00; Baptisms: \$100.00.

Thus far, all Liturgy Offerings received from Funerals, which exceeded more than one year or even more, have had the maximum and minimum celebrations. Surplus ones have been deposited in the Building Fund, and placed on the altar and remembered collectively, similar to the customs of Spiritual Bouquets, Perpetual Mass Enrollments & Memorial Cards, as in Chapels, Shrines, & Monasteries.

May the memories of our beloved deceased rest in peace & be eternal. Many thanks for your understanding and undivided attention in regard to these canonical guidelines and restrictions.

SPECIAL CAUSE COLLECTION TODAY: Dear Faith Community of St. Basil's: As you know our Church is grounded in values - especially faith, hope, charity and prayer, & we regularly look for opportunities to our fellow man. Today we have chosen to focus our efforts on assisting an 11-month-old baby parishioner of ours, **PHILOMENA**, who is suffering from Leukemia, the daughter of Devonn & Christy (Sackal) Pafume, to help offset the cost of this so-called hospitalization, chemotherapy, and healing process. This collection is under the leadership of the clergy and community and will be handled by Joseph & Yolanda Saggal who are two dedicated parishioners. Please open your hearts and be generous to this most noble cause; even any amount is a huge help and will be greatly appreciated. We are stronger as a community unified in God. Thank you for your commitment and support.

O Jesus, Who has said,
"Ask and you shall
receive, seek and you
shall find, knock and it
shall be opened," through
the intercession of the
Theotokos, Your Most
Holy Mother, I knock, I
seek, I ask that my prayer
be granted.

O Jesus, Who has said,
"All that you ask of the
Father in My Name, He
will grant you," through
the intercession of the
Theotokos Your Most
Holy Mother, I humbly
and urgently ask your
Father in your name that
my prayer will be granted.

O Jesus, Who has said,
"Heaven and earth shall
pass away but My word
shall not pass away,"
through the intercession
of the Theotokos Your
Most Holy Mother, I feel
confident that my prayer
will be granted.





FATHER DAN UPDATE: Today, March 2nd, Ash Wednesday, the Roman Church joins with us in entering Lent. It is for all of us a time of prayer, conversion, fasting and penance. The Holy Father has asked that we pray and fast today for peace in Ukraine. Their unjust suffering touches our loving heart. As an Eastern Church, we have known in our own flesh and blood, the pain of war and persecution – even though our Western media no longer considers the suffering of the Middle East and Africa worthy of news reports. And yet the planned papal visit to Lebanon will likely be cancelled because of the political unrest! May our love overcome the hatred of war and unrest. May our prayers and sacrifices help bring about the peace that can come from God alone.

As to my health, it is slowly healing. In a month it will be a year that my cancer was removed surgically. The incision went from just below the knee to above the ankle. As of this morning the remaining open wound is roughly 2 and ½" long and about an inch wide, measured by the visiting wound nurse. Even that is showing closure. I hope it will be healed for Easter! Thank You, Lord.

May this Lent be a time of peace and hope from God. Blessings to all! - **Father Dan**

CHANGE OF ADDRESS: All the faithful who have recently changed their address or who are planning to do so, please remember to inform the church office at (401) 722-1345. Please also be sure to update new telephone numbers because **there is a cost that the Church has to absorb which adds up slowly but surely.**

2022 ECCLESIASTICAL CALENDARS are available – free for the taking – at the entrance of the Church. By following the liturgical cycle of the church year and remembering the Saints each day, is an excellent way to attach yourself more closely to the worshipping community, that is the church.

OUT OF RESPECT FOR THE HOUSE OF GOD, please remember to remove any chewing gum before entering the church building. Also, please place your pagers and cell phones on silent.

2021 BUDGET STATEMENT AVAILABLE: It is that time of year to start thinking about the preparation of your 2021 Federal Income Tax Returns. Statements of your offerings to the Church for 2021 will only be issued upon request. If you would like a statement, please contact Father Joe at the rectory at 401-722-1345. To those who have been using envelopes, we extend our thanks and a reminder to please mark the amount enclosed which facilitates the recording of your contributions and allows for more accuracy.

THANK YOU FOR YOUR UNDERSTANDING AND COOPERATION IN THIS REGARD!!!

SUN SAVING STARTS NEXT SUNDAY: America will push back the hour of darkness starting next Sunday, March 13th, 2022. Daylight-savings time is returning, bringing that extra hour of evening light to spend on outdoor projects, sports, and barbecues or just fritter away.

The actual moment of change from standard to daylight time occurs at 2:00 a.m. for most of the nation. That's when clocks should be shifted forward an hour. This year, the law calls for the change to be the second Sunday in March. Standard time returns November 6th, the first Sunday in November. The change doesn't really save any daylight – or time. It simply moves an hour of light from morning to evening by delaying both sunrise and sunset an hour.

REFLECTION: Words cannot roar like a line from an Old Testament prophet: **"The heart is deceitful."**

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Rule of Fasting in the Eparchy of Newton

So as not to burden anyone's conscience, the Holy Synod of the Melkite Greek Catholic Church permits each eparchial bishop to ease the canonical obligations of fasting, while, at the same time, exhorts all the faithful to fast according to the ancient tradition. The minimum rule that Melkites in the Eparchy of Newton must observe are: *Fasting* from all food and drink from midnight until noon on the first day of Great Lent (Monday, March 6th), and on the last three days of Holy Week (Holy Thursday, Good Friday, Holy Saturday). *Abstinence* at least from meat, must be observed on every Friday of Great Lent. These requirements are the minimum. The faithful are encouraged to do more, such as also abstaining from meat every Wednesday or throughout the whole of Great Lent.

THE GREAT AND HOLY TIME OF LENT

Great Lent involves deepening of our prayer life. This includes private prayer as well as the services mentioned below.

An important facet of Lent is Almsgiving. "The Shepherd's Care" mandated in our Melkite Parishes and Missions throughout the United States is one good way to put the Almsgiving into practice.

Tuesday, March 8th: GREAT COMPLINE

Friday, March 11th: AKATHIST HYMN & LENTEN DINNER

We encourage and urge you to join us in the scheduled services this week.



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الأيقونة ورؤية الله- أحد الأرثوذكسية



وإهانتها، الكنيسة الحية بالروح القدس نهضت من جراحها وصرخت في المجمع المسكوني السابع في القرن الثامن الميلادي بأن الأيقونة المقدسة هي نافذتنا على الملكوت السماوي، وأن الإكرام الواجب هو لمن تمثلهم وليس للمادة التي تتكون منها.

كُتب الكثير عن الأيقونة ولاهوتها ومعانيها. إن إكرام الأيقونة الحية، التي مادتها هي اللحم والدم، أيقونة المسيح على الأرض. وأعني بذلك أولئك الذين صاروا كواكب تلمع بمجده وتبهر الطريق لكل مقبل إليه ومجاهد نحوه. أولئك الذين ماتوا عن ذواتهم وتحولوا إلى مسحاء، الذين اعتمدوا للمسيح فماتوا عن خطاياهم ولبسوا المسيح، الذين نقصوا وتضاءلوا من جهة ذواتهم ليزيد فيهم المسيح ويصلوا إلى ملء قامته. الأيقونات الحية التي ماتت من جهة العالم وتحيى الملكوت على الأرض تحقيقاً لقوله له المجد "ملكوت الله في داخلكم".

نرفع الأيقونات المقدسة اليوم في وسط الكنيسة ونطوف بها في زياح مهيب تخليداً لذكرى قيامة الكنيسة من إحدى أهم البدع التي حاولت أن تدمرها. ولكننا في الحقيقة نزيح نفوسنا ونطوف بأجسادنا التي هي الأيقونة الحقيقية التي يريدها الرب صورة له ومسكناً. "أما تعلمون انكم هيكल الله وروح الله يسكن فيكم؟ إن كان أحد يفسد هيكل الله فيفسده الله لأن هيكل الله مقدس الذي انتم هو... أم لستم تعلمون أن جسديكم هو هيكل للروح القدس الذي فيكم الذي لكم من الله وانكم لستم لانفسكم" (كورنثوس الأولى 3: 16-17، 6: 19). هذه الأيقونة الحية هي جديرة بكل إكرام واحترام.

ليس في أحد الأرثوذكسية فقط بل وفي كل حياتنا. هذه هي الأيقونة يجب أن نحرص على أن لا نشارك الهراطقة في تدميرها وسحلها في الشوارع وإهانتها ودوسها كما فعلوا بأيقونات السيد والسيدة وسائر القديسين الأبرار. لأنه كما يقول القديس بولس "فانكم انتم هيكل الله الحي كما قال الله اني سأسكن فيهم واسير بينهم واکون لهم الها وهم يكونون لي شعباً" (كورنثوس الثانية 6: 16).

فهل يمكن لأحد ان يدنس هيكل الله ومسكنه؟ وهل نحرص على الهيكل المصنوع من الحجر والخشب أكثر من حرصنا على الهيكل الذي جبلته وصنعه يدي الإله؟ هل تؤدي هذه الأيقونة الحقيقية من خلال الشهوات الباطلة والرغبات القبيحة، أو الانتحار أو القتل أو إلحاق الضرر والأذى بها؟

هذا الإكرام ليس فقط لأيقونتنا، أي لشخصنا فحسب، بل هو لكل شخص خلقه الرب على صورته ومثاله (أيقونة له ناطقة وحية). لأن الله أراد له أن يكون فمن نحن حتى نقوم بإلغائه أو تهميمه أو أذيته فكرياً أو جسدياً أو حتى نفسياً؟ هكذا نحيا محبة القريب كنموذج لمحبتنا لله، ولمحبة الله لنا. بهذا قد عرفنا المحبة أن ذاك وضع نفسه لاجلنا فنحن ينبغي لنا أن نضع نفوسنا لاجل الاخوة (يوحنا الأولى 3: 16).

هذا ما يقوله التلميذ الذي كان يسوع يحبه (يوحنا اللاهوتي الحبيب) الذي اتكأ على صدر يسوع في العشاء الأخير من شدة الحزن على كون الرب مزعم ان يغادرهم إلى الآلام. محبته لم تسمح له أن يتصور سيده يتألم، محبة قادته إلى أقدام الصليب ليودع يسوعه ويحتضن الأم الطاهرة المفجوعة بوحدها حتى رقادها طارحاً كل خوف من الموت والعذاب كما يقول بنفسه "لا خوف في المحبة بل المحبة الكاملة تطرح الخوف الى خارج لان الخوف له عذاب وأما من خاف فلم يتكلم في المحبة" (يوحنا الأولى 4: 18).

هذا الأحد الأول من زمن الصيام الكبير، تضع الكنيسة ذكرى الأيقونات أو انتصار الأرثوذكسية والتعليم القويم على كل ضلالة، إي الإيمان الذي لا غش فيه. وقد تأسس هذا العيد سنة 842 بعد تثبيت عقائد المجمع المسكوني السابع الذي عقد في نيقية سنة 787.

أيها الأحباء: لكل أحد من آحاد الصوم موضوعان معينان، وكل منهم له هدف معين تعلنه لغة الصوم الروحية خلال التقدم الروحي التاريخي للكنيسة، طور كل واحد من هذه الآحاد موضوعاً خاصاً به: في الأحد الأول تعيد الكنيسة لنصر الأيقونات ويعرف بأحد الأرثوذكسية. إنه نصر ضد الذين حاربوا الأيقونات. وفي المجمع المسكوني السابع نيقية سنة 843 تقرر ارجاعهم واحترامهم وليس عبادتهم، إذ أن العبادة لله فقط.

والنصوص التي قرأت أو رتلت خلال هذا الأحد تشدد على أساسية التجسد. إن مجيء يسوع المسيح بالجسد هو أساس احترام الأيقونات. وتجسد المسيح هو الأيقونة الأساسية والنموذج لكل الأيقونات.

في المقطع الإنجيلي لهذا اليوم لا يتكلم عن الأيقونات وتكريمها في الكنيسة بل يتكلم عن ارتداد ناثانيل. يترك المسيح جنوب فلسطين متوجهاً إلى شرقها (الجليل). هناك وجد ودعى فيليب، وفيليب مثل اندراوس، لم يتمكن من الاحتفاظ بالخبر السار لنفسه ذهب ووجد ناثانيل. قال له: "لقد وجدت المنتظر، يسوع الماسيا، وهو من الناصرة". لم يقتنع ناثانيل بهذا القول لأنه كان يؤمن بأنه لا يمكن أن يأتي الماسيا من تلك المدينة الصغيرة والمهملة، ثم أنه لم يذكر في العهد القديم بأنه سيأتي الماسيا من الناصرة. لم يشأ فيليب أن يتنازع معه فقال له "تعال وانظر". لم يرتد يوماً شخص واحد إلى الإيمان نتيجة الجدل. الوسيلة الوحيدة لاقناع الآخر بسمو تعليم يسوع المسيح هو في مواجهته يسوع المسيح.

لنتأمل سوياً اليوم في هذا الأحد المبارك بكلمات البشير يوحنا: "لا غش فيه".

في العهد القديم، تسأل الله على لسان النبي إرميا، هل يوجد بعد بين المؤمنين شخص لا غش فيه، لكي تُنقذ المدينة المقدسة، بسبب برارته وإيمانه؟ قال: "طوفوا في شوارع أورشليم وانظروا وأغربوا وقتشوا في ساحتها. هل تجدون إنساناً أو يوجد عامل بالعَدْل طالعُ الحق قاصصُ عَنها؟" (إرميا 5: 1). والنبي حزقيال نقل هو أيضاً عن الله: أين هو هذا الرجل الصالح المميز لكي يقف بينه وبين شعبه لكي لا يخرّب المدينة؟ قال: "وطلبت من بينهم رجلاً يَبني جداراً وَيَقِفُ فِي الثَّغْرِ أَمَامِي عَنِ الْأَرْضِ لِكَيْلَا أُخْرِبَهَا، فَلَمْ أَجِدْ!" (حزقيال 22: 30). نعم، إلى هذا الحد يندر وجود الرجل الذي لا غش فيه في عيني الله!

هذا هو معنى هذا الأحد الأول من الصيام الكبير: "أحد الأرثوذكسية". الكنيسة تدعونا وسط هذا العالم، رغم كل المحن التي تتعرض لها، أن نكون أشخاصاً محافظين على إيماننا الحقيقي الصحيح، سالكين بالبر والتقوى، فنكون رجالاً ونساء لا غش فينا في عيني الرب. مدعوون إلى قبول ضعفنا وحالتنا. وأن نكون شجعاناً في المصالحة والمسامحة مع أنفسنا أولاً ومع الآخرين ومع الله. وهكذا نكون أشخاصاً لا غش فيهم على مثال نثانيل.

تكريم الأيقونات

في الأحد الأول من الصوم الكبير المقدس تكرم كنيستنا الرومية المقدسة الجامعة الرسولية الأيقونات، وتخصه الكنيسة للاحتفال بانتصارها على هرطقة محاربي الأيقونات المقدسة والتي استمرت حوالي مئتي سنة، تم فيها تدمير الكثير من الأيقونات وسحلها في الشوارع ودوسها بالاقدام

Become a Living Icon



At the end of Liturgy today, we will parade around the church carrying our icons in celebration of the Sunday of Orthodoxy, which commemorates the restoration of icons to the church after the period of iconoclasm many centuries ago. We do so because Icons are not mere works of decorative art to us; they are windows to heaven which remind us that the Son of God really has become one of us, with a visible human body, and that we are called to become like the saints whose images are portrayed in them. For we are all icons of God, created in His image and likeness. Jesus Christ is the new Adam Who has restored and healed every dimension of our fallen humanity, and brought us into the very life of the Holy Trinity. It may help us to think of Lent as a time to make ourselves better icons of the Lord.

When we recall the great saints of the Old Testament mentioned in today's reading from the Epistle to the Hebrews, we are humbled by their faithfulness, obedience, and humility. But even they "did not receive the promise, God provided something better for us that they should not be made perfect apart from us." As hard as it is to believe, we have been blessed beyond them, for God's promises in Jesus Christ were not fulfilled in their lifetimes; they hoped for what they did not receive, but their lives were still icons of faithful anticipation of the Messiah.

We live many generations after the New Testament saints Peter, Andrew, and Nathanael encountered Jesus Christ. And the Lord's promise to Nathanael, "you shall see the heaven open, and the angels of God ascending and descending upon the Son of Man," is the fulfillment of all the hopes and dreams of the Old Testament. In Jesus Christ, humanity and God are united; no longer shut out of paradise, we are raised to the life of the Heavenly Kingdom by our Lord. Our destiny is not for the dust and decay of the tomb, but for life everlasting because of His glorious third-day resurrection.

In Lent, we take small, humble, imperfect steps to open ourselves to this new life in Christ, to become better living icons—living images—of what it means for human beings to share in God's salvation. The point of Lent is not to punish ourselves or simply to make us feel guilty, miserable, or deprived. Instead, the purpose of our spiritual exercises is to help us share more fully in the promise fulfilled in Jesus Christ. We want His holiness, love, mercy, and blessing to reshape every dimension of our lives, to be evident in how we go through the day, in how we treat others, in what we say, think, and feel.

And the more we grow in His image and likeness, the more we will become our true selves. Icons portray particular human beings whose lives have shown brightly with the holiness of God. The unbelievable truth is that, in Christ Jesus, we may do the same. No matter our age, health, occupation, family circumstances, personality quirks, or anything else, we too may become living, breathing manifestations of our Lord's salvation when we open ourselves to His healing mercy through prayer, fasting, forgiveness, generosity to the needy, and all the various forms of spiritual nourishment given through the life of the Church.

There could be no greater optimism about us than what we proclaim on the Sunday of Orthodoxy. We not only carry icons, we are icons. We not only venerate icons, we are called to become living proof of what happens to a human being who enters into the eternal blessedness of God, even as we walk around Abilene. Let this sink in: What the Old Testament saints hoped for, we possess. This Lent, let's take Jesus Christ as His word, and prepare—with humility, persistence, and mindfulness- to "see the heaven open and angels of God ascending and descending upon the Son of Man." For that is the good news of our salvation.



When you fast

Jesus said, 'and when you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men. Truly, I say to you, they have received their reward. But when you fast, anoint your head and wash your face, that your fasting may not be seen by men but by your Father who is in secret; and your father who sees in secret will reward you:'

Matthew 6: 16-18 (Gospel of Cheesefare Sunday)



When people think of the word "Lent," the word "fasting" is one of the first things that comes to mind. The cornerstone of Lent is not fasting, but repentance and growing in our faith. Fasting is a tool that is used to assist in spiritual growth. Fasting is also mischaracterized as a form of deprivation, rather than a spiritual discipline. Because fasting is so misunderstood, it is many times done incorrectly.

In the Orthodox world, we use the word "passions" to describe tendencies that each person has that lead us to sin. Each of us has a "passion" for anger, lust, power, greed, ego, etc. We do not get through life without wrestling with each of these, sometimes on a daily basis. The most basic "passion" is hunger. While we can go a day without a lustful thought or an angry thought, we can't go more than a few hours without a hungry thought. So, if we can tame our passion for eating, we can hopefully tame our other passions. If we can discipline ourselves to go without certain kinds of food, we can hopefully discipline ourselves so that we can go without certain kinds of behavior that are spiritually destructive. Thus, fasting is not about giving up something only to get it back. Fasting is about getting control of our passions, maintaining control over them, and ultimately giving control of ourselves to God.

If you've never fasted before, I would not recommend doing a strict fast. Try fasting from meat on Wednesdays and Fridays of Lent (and then throughout the year), then next year try fasting Wednesdays and Fridays plus all of the first week of Lent and all of Holy Week. Then work up from that.

Below is a guide of some levels of fasting:

- Level one -- Fast from meat on Wednesdays and Fridays and during Holy Week
- Level two -- Fast from meat and fish on Wednesdays and Fridays and during Holy Week
- Level three -- Fast from meat the entirety of Lent and Holy Week
- Level four -- Fast from meat and fish the entirety of Lent and Holy Week
- Level five -- Level four and eliminate dairy products during Holy Week
- Level six -- Level four and eliminate dairy products on Wednesday and Fridays and during Holy Week.
- Level seven -- Level four plus eliminate dairy products during all of Lent and Holy Week
- Level eight -- Level seven plus eliminate oil and wine during Holy Week
- Level nine -- The strict fast - no meat, fish, dairy products, wine or oil during the entirety of Great Lent

***Fish is allowed on March 25 (Annunciation) and Palm Sunday; oil and wine are allowed on Saturdays and Sundays, except for Holy Saturday.*

After a few years at one level, challenge yourself to go up a level.

More important, however, than fasting from food, is fasting from the behaviors that are spiritually destructive. We need to fast from things that get us in trouble - perhaps the television, alcohol, inappropriate materials on the computer and in movies, foul language, etc. Fasting also does not mean "looking" deprived, complaining about what you can't eat, or making a show of your fasting. In fact, if you are fasting and you are invited to someone's home for dinner and they serve meat, eat the meat, don't make a big deal out of your fasting. Also, do not pass judgment on others who are not fasting to the degree you are. Saint Paul reminds us in Romans 14:3-4: *"Let not him who eats despise him who abstains, and let not him who abstains pass judgment on him who eats; for God has welcomed him. Who are you to pass judgment on the servant of another? It is before his own Master that he stands or falls."* As Christ tells us, our fasting is seen by our "Father who is in secret," and He will reward us for our efforts.

Again, Lent is not a season of deprivation, nor should we "give up" something only to get it back once Lent is over. Lent is about repentance, and making small and permanent changes to bring us closer to the Lord, changes that will last long after Lent is over. This is the purpose of the Lenten journey. Fasting is an aid to help us in this.

The time has come - the start of our spiritual contests, the victory over demons, the full armor of self-control the angels' dignity, the confidence before God. Thereby did Moses become conversant with the Creator, and heard the invisible voice. Lord, through fasting make us worthy to worship Your Passion and Holy Resurrection, as You love humanity. (Doxastikon of Orthros, Cheesefare Sunday, Trans. by Fr. Seraphim Dedes)

Give some thought to your fasting plan for Lent today!

Following Jesus Kids bulletin

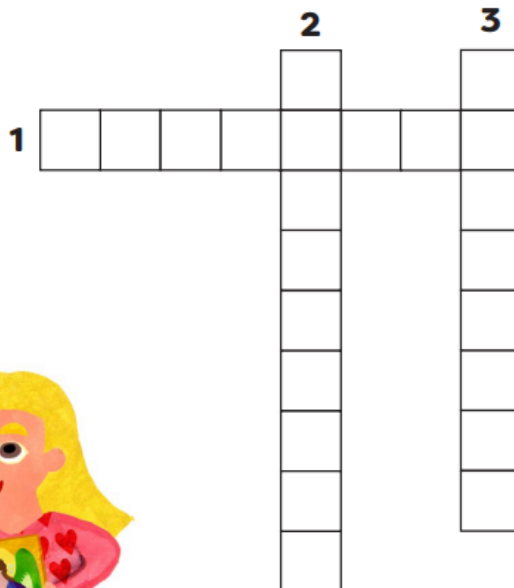


Bring your icons this Sunday to get them blessed !













Fill in the crossword puzzle using the following words:

ORTHODOXY - HEAVENLY - VENERATE

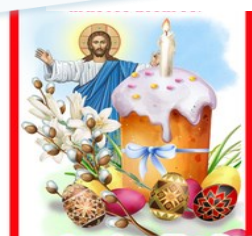
1. We _____ holy icons by kissing them.
2. We celebrate holy icons on the Sunday of _____.
3. Holy icons are golden to remind us of God's _____ Kingdom.



Our Journey to Pascha 2022

SUNDAYS		THEMES / GOSPEL READING	HOW TO PARTICIPATE
Fast - Free Week FEBRUARY 6th		<i>TRIODION WEEKS</i> Publican and the Pharisee Epistle: 2 Timothy 3: 10-15 Gospel: Luke 18: 10-14	Show compassion on the poor and distressed. Trust in God, not yourself and ask for His help before every task this week.
Normal Fast Week FEBRUARY 13th		The Prodigal Son Returns Epistle: 1 Corinthians 6: 12-20 Gospel: Luke 15: 11-32	Schedule a Confession. Every morning say, 'Today I will be humble.' Use up/freeze meats this week.
Meatfare FEBRUARY 20th FAREWELL TO MEAT TODAY		The Last Judgment Epistle: 1 Corinthians 8: 8-9:2 Gospel: Matthew 25: 31-46	Pray facing East this week. Christ is returning from the East and we wait for Him! Use up/freeze dairy this week.
Cheesefare FEBRUARY 27th FAREWELL TO CHEESE TODAY		Adam and Eve are cast from Paradise <i>FORGIVENESS SUNDAY</i> Epistle: Romans 13: 11-14:4 Gospel: Matthew 6:14-21	Ask each other for forgiveness each evening this week before bed.
1st Sunday of Lent MARCH 6th		<i>GREAT LENT BEGINS WITH FORGIVENESS VESPERS</i> SUNDAY OF ORTHODOXY Epistle: Hebrews 11:24-26, 32-12:2 Gospel: John 1:43-51	Bring an icon to church for a procession.
2nd Sunday of Lent MARCH 13th		ST GREGORY PALAMAS Epistle: Hebrews 1:10-2:3 Gospel: Mark 2:1-12	Bring a prayer rope to be blessed today. Use it and pray the Jesus Prayer each day this week.
3rd Sunday of Lent MARCH 20th		VENERATION OF THE HOLY CROSS <i>HALF WAY TO PASCHA!</i> Epistle: Hebrews 4: 14-5:6 Gospel: Mark 8: 34-9:1	Wear your cross to church and kiss the cross each morning with a bow.
4th Sunday of Lent MARCH 27th		ST JOHN OF THE LADDER Epistle: Hebrews 6:13-20 Gospel: Mark 9: 17-31	Every time you climb stairs this week ask St. John to help you reach Paradise with the sign of the cross!
5th Sunday of Lent APRIL 3rd		ST MARY OF EGYPT Epistle: Hebrews 9: 11-14 Gospel: Mark 10: 32-45	Ask the Theotokos to offer you and the world pure thoughts and ideas this week.
FLOWERY (PALM) SUNDAY APRIL 10th GREAT WEEK BEGINS		<i>GREAT AND HOLY WEEK</i> ENTRY OF OUR LORD INTO JERUSALEM Epistle: Philippians 4: 4-9 Gospel: John 12: 1-18	Place your palm branches and pussywillows behind an icon at home and in your car.
GREAT AND HOLY FRIDAY APRIL 15th		GREAT AND HOLY FRIDAY <i>JESUS DIES ON THE CROSS</i> CHECK WITH YOUR PARISH FOR ROYAL HOURS AND VESPERS SCHEDULE	Refrain from TV, Internet & Phones to honor Christ's Death.
FEAST OF FEASTS! APRIL 17th NO FASTING!		<i>BRIGHT WEEK</i> HOLY PASCHA! (CHRIST IS RISEN!) Epistle: Acts 1:1-8 Gospel: John 1:1-17	Greet everyone with "CHRIST IS RISEN!" & say it before good morning and good night.

Our Journey to Pascha 2022



Sunday: The Resurrection of Christ!

Christ is Risen! Indeed He is Risen!



HOLY WEEK

Focus on Christ's Passion

NURTURE SILENCE

Spend the week in silence, thought and prayer

Attend Holy Week Services

Wednesday: Holy Unction

Thursday: Mystical Supper & Washing of feet

(Reading of 12 Passion Gospels)

Friday: Crucifixion and burial of Christ

(Vespers)

Saturday: Harrowing of Hades

THIRD WEEK

The Cross is presented to us

Focus on Sacrifice and Charity

DONATE

Each day this week set aside tasty food and feed the hungry

Each day take one item from your closet and donate it to those in need

Turn off the television all week - sacrifices are not meant to be easy

Put aside a tenth of this week's paycheck, and donate it

Offer your services at church

Offer to help a neighbor

Donate books

Donate a pair of nice shoes

GO ONE DAY WITHOUT COMPLAINING

TRY AGAIN - to go all day without negative comment

Sacrifices are not meant to be easy

SECOND WEEK

Focus on Prayer

Be disciplined with your Prayer Routine

Memorize the Lenten Prayer of St. Ephrem

PRAY

O Lord and Master of my life, take from me the spirit of sloth, despair, lust of power, and idle talk.

But give rather the spirit of chastity, humility, patience, and love to Thy servant.

Yea, O Lord and King, grant me to see my own transgressions, and not to judge my brother; for blessed art Thou, unto ages of ages. Amen.

While it is good to avoid places of temptation, it is better to **seek places of inspiration**. While it is good to avoid individuals, who may lead you to sin, it is better to **seek out individuals who will lead you to virtue**. While it is good to shun those things which tend to control us, it is better to **seek self-control over things which have no power over us unless we give them that power**.

ROAD TO PASCHA

Journeying together through

GREAT LENT

2022



FIFTH WEEK

Focus on God

SPEND TIME GETTING TO KNOW GOD

Attend Presanctified Liturgy on Wednesday

Read the prescribed readings:

Monday: Proverbs 14:27-15:4

Tuesday: Proverbs 15:7-19

Wednesday: Proverbs 15:20-16:9

Thursday: Proverbs 16:17-17:17

Friday: Proverbs 17:17-18:5

ADDII 14 - LAZARUS SATURDAY



ADDII 10

St. John
(CONTEMPLATE AND FIX YOUR OWN SINS)

ADDII 17

April 10

"Humility is the only virtue that no devil can imitate. If pride made demons out of angels, there is no doubt that humility could make angels out of demons."

+ St. John Climacus

FOURTH WEEK

Focus on Family

SPEND TIME FOCUSING ON YOUR FAMILY

Pray Evening Prayers with your family

Share stories from your day, and listen to each other

During dinner tell each person something you love about them

Tell each of your children what makes them unique

Tell your parents why you appreciate them

Find a family recipe and prepare it together

Ask, "If you could go anywhere, where would you go?"

MARCH 27

St. John the Cross

PRESENTED TO STRENGTHEN US St. Jo

KEEP TR

APRIL 3



Let not one think, my fellow Christian, that only priests and monks need to pray without ceasing...

- St. Gregory of Palamas

BRING YOUR ICONS TO CHURCH



MARCH 13

SUNDAY OF ORTHODOXY

- DEFENSE OF ICONS

FIRST WEEK

Monday - Strict Fast

Try to attend services

Focus on Self-Improvement

You are a living icon of Christ

Do not GOSSIP

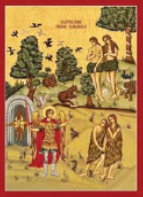



























Formulate a Prayer Rule, and stick to it all through Lent... and beyond.





LITURGICAL CALENDAR



MARCH	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1 	2 	3 	4 	5 
			St Eudocia Romans 8:14-21 Matthew 6:1-13	St Theodotos of Cyrene 2 Corinthians 4:13-18 Mark 11:22-26; Matthew 7:7-8	Sts Eutropios, Cleonikos and Basiliscos Romans 15:30-33 Matthew 7:7-11	1 st Akathist المناح الأولى 1 Timothy 2:1-7 John 15:1-7	St Theodore the Martyr (أعجوبة القمح المملوق) Hebrews 1:1-12 Mark 2:23-3:5
أذار — مارس 2022	6 	7 	8 	9 	10 	11 	12 
	Sunday of Orthodoxy أحد الأرثوذكسية Hebrews 11:24-40 John 1:43-51	Martyrs of Cherson Romans 15:1-7 Matthew 18:10-20	St Theophylactos of Nicomedia Galatians 6:2-10 Matthew 4:25-5:12	Forty Martyrs of Sebastia Hebrews 12:1-10 Matthew 20:1-16	St Codratos and his companions 1 Corinthians 10:5-12 Matthew 5:27-32	2 nd Akathist المناح الثانية Romans 5:1-10 Matthew 5:33-41	St Theophane of Siglia Hebrews 3:12-16 Mark 1:35-44
FEBRUARY 2022 S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28	13 	14 	15 	16 	17 	18 	19 
	St Gregory Palamas Sunday of Holy Relics أحد الذخائر المقدسة Hebrews 1:10-2:3 Mark 2:1-12	St Benedict Ephesians 4:25-32 Matthew 5:42-48	St Agapios and his companions Philippians 2:12-16 Matthew 10:32-38;19:27-30	St Sabinos the Egyptian Ephesians 4:1-7 Matthew 7:1-8	St Alexis Colossians 3:4-11 Matthew 7:24-8:4	3 rd Akathist المناح الثالثة Ephesians 5:1-8 Matthew 6:22-33	Sts Chrysanthos and Daria Hebrews 10:32-38 Mark 2:14-17
APRIL 2022 S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30	20 	21 	22 	23 	24 	25 	26 
	Veneration of Holy Cross أحد المسجود للصليب الكريم Hebrews 4:14-5:6 Mark 8:34-9:1	St James of Catania Philippians 2:5-11 Matthew 13:10-23,9	St Basil of Ancyra 1 Corinthians 1:18-24 Matthew 13:36-43	St Nikon and his 200 pupils Galatians 2:16-20 Matthew 9:18-26	Preparation of the Annunciation Galatians 5:22-6:2 Matthew 25:14-30	Annunciation عيد البشارة Hebrews 2:11-18 Luke 1:24-38	Synaxis of Archangel Gabriel Hebrews 6:9-12 Mark 7:31-37
	27 	28 	29 	30 	31 		
	St John Climacos القديس يوحنا السلمى Hebrews 6:13-20 Mark 9:17-31	Sts Stephen and Hilarion Romans 12:1-3 Luke 6:31-36	St Cyril and his companions Ephesians 4:14-17 Luke 6:24-30	St John Climacos Ephesians 4:17-25 Luke 7:36-50	Thursday of Great Canon خميس القانون الكبير Ephesians 4:25-32 Luke 13:1-9		



Church Major Feasts



Abstain from Meat



Fast from midnight until noon



Lenten Season

Prayer for Lent



PRAYER OF SAINT EPHREM

+O Lord and Master of my life! Drive from me the spirit of indifference and discouragement, lust for power, and idle chatter. *(prostration)*

+Instead, grant to me, your servant,
the spirit of integrity, humility, patience, and love. *(prostration)*

+Yes, O Lord and King! Let me see my own sins and not judge my brothers and sisters;
for you are blessed for ever and ever. Amen.

(prostration) Followed by 12 small prostrations, with the sign of the Cross:

God, be merciful to me a sinner! *(prostration)* God,

cleanse me of my sins and have mercy on me! *(prostration)*

I have sinned without number, forgive me, O Lord! *(prostration)*

O Lord and Master of my life!

Drive from me the spirit of indifference and discouragement, lust for power, and idle chatter.

Instead, grant to me, your servant, the spirit of integrity, humility, patience, and love.

Yes, O Lord and King! Let me see my own sins and not judge my brothers and sisters;
for You are blessed for ever and ever.

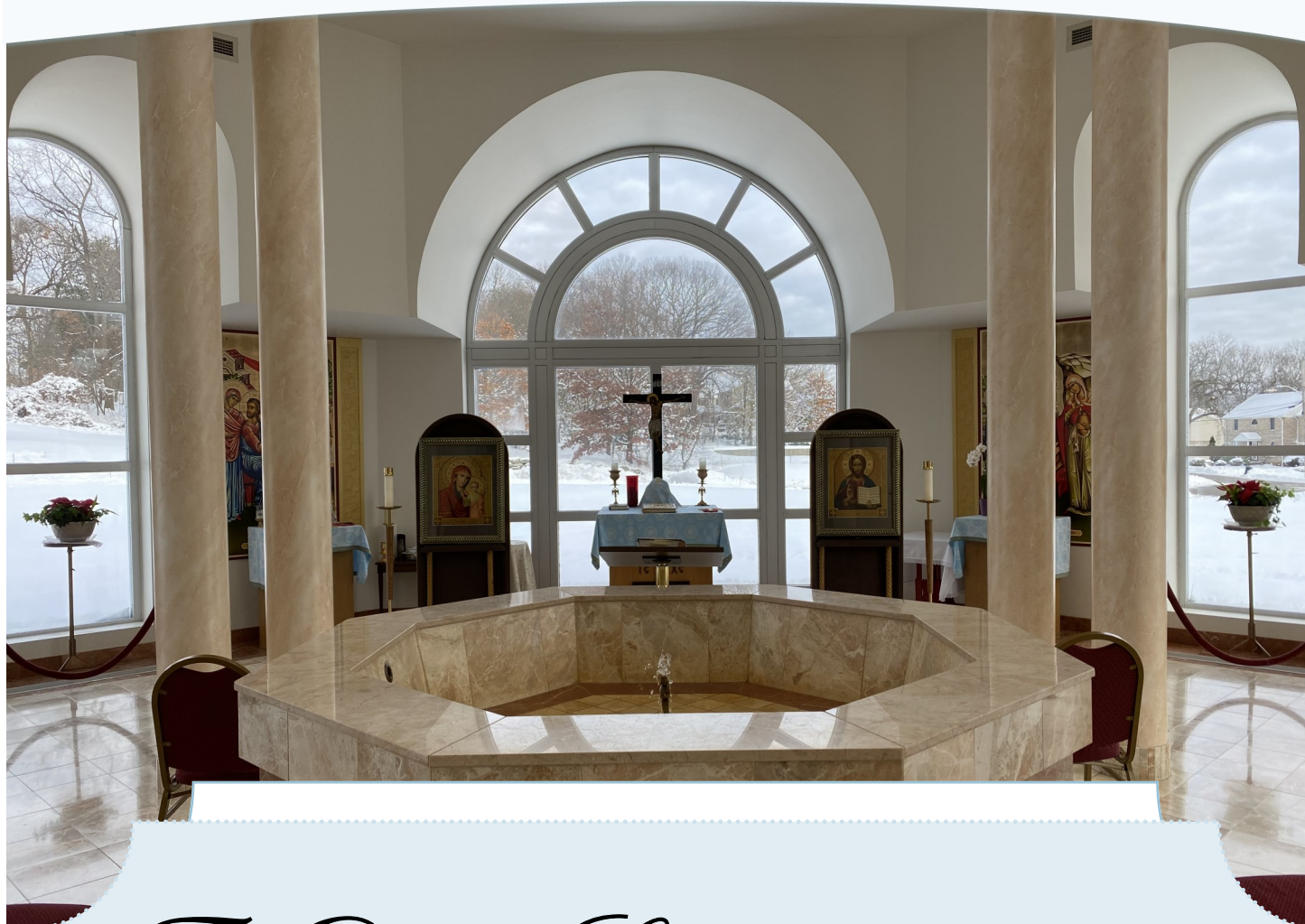
Amen. *(prostration)*

To emphasize the theme of this prayer--changing our lives--we accompany it with **Great Prostration**, kneeling and touching the forehead to the floor, then standing and making the sign of the cross. When we pray "O God, be gracious to me a sinner, and have mercy on me" 12 times, we make **Small Prostration**, bowing very low, touching the floor with the fingertips of the right hand, then standing and making the sign of the cross. The bows represent the twelve hours of the day, and our awareness of the sins and shortcomings we suffer throughout each day of our life.

The Prayer of St Ephrem is one of the main components of Lenten services in the Byzantine Church. It signifies our awareness of our sins and of temptations, it proclaims our faith in the all-merciful God, and it asks for the gifts and graces we need to lead a holy life. During Lent, it is a good practice to recite the prayer of St Ephrem when you get up in the morning and before you go to bed at night.

Both privately and publicly, the Prayer of St Ephrem the Syrian is the characteristic prayer of Great Lent. It reminds us that God is the Master of our lives, and asks God to free us from the sins of everyday life, like pride and gossip and laziness and greed. In it we ask God to give us humility and love of our neighbor, awareness of our own sins, and disinterest in the sins of others. We then pray "O God, be gracious to me a sinner, and have mercy on me" twelve times.

Weekly Divine Liturgy Schedule



The Divine Liturgy is celebrated

At St. Elias Chapel

|(St. Basil the Great Melkite Greek Catholic Church)

Tuesday to Friday at 9:00 am

Sunday Divine Liturgy :

English at 9:00 am—Arabic at 11:15 am

The Sacrament of Reconciliation is available
Tuesday to Friday before or after the Divine Liturgy.

LITURGY OR MASS INTENTIONS



Divine Liturgy intentions can be scheduled for those who have died, and on the occasion of a birthday, wedding anniversary, for healing for the conversion of sinners, for the grace to face the challenges in life, for the success in a new job, for those serving in the church and country in different levels, for good weather, bountiful harvest, for world peace, in thanksgiving for the blessings received, etc. You can find so many reasons to think about a Mass offering. We offer the Mass for a specific intention because we believe in the immense spiritual value of the Holy Sacrifice of the Mass.

The custom of giving offering to have Liturgies said for specific intentions is a laudable one and should be maintained as much as possible. Church teaching and Canon Law (nos. 942-958) provide important guidelines on how to preserve the dignity and appreciation of this practice. Overall, it should be well noted that Liturgy offerings are never to be viewed as a means of parish fundraising.

COMMEMORATIONS OF THE DEAD: The Apostolic Constitutions refer to the repetition of the Mass on the third, ninth and fortieth days: "Let the third day be observed in remembrance of the dead with psalms, lessons, and prayers, because Christ rose from the dead on the third day. Let the ninth day be observed in remembrance both of the living and the dead, and also the fortieth day, in accordance with mourning customs of the Israelites at the time of Moses' death. Finally, let the anniversary day be observed in memory of the dead."

In contemporary Byzantine practice, the dead are commemorated on the ninth and fortieth days and on the anniversary of their departure from this world.

Formerly under the jurisdiction of the local Latin Ordinaries before the Exarchate was established under the leadership of the late Bishop Justin Najmy of this Parish, all Melkites have been subject to the latter since its erection in 1966. The Constitution of the Melkite Eparchy which is now a sole Diocese since 1976 still acknowledges this definitive protocol. Our parishes follow local discipline in the various customs e.g., clergy attire, stipends (Mass Offerings), etc. except in Liturgy and Ritual. Our relationship with the local Latin Dioceses and Latin pastors must be permeated with a spirit of love and friendship and cooperation.

Effective January 1, 2008, which by-passed us, the schedule of offerings for Masses in parishes is now \$25.00; Funerals: \$300.00; Weddings: \$300.00.

Canon Law prohibits accepting stipends or offerings for Masses more than one year in advance (rolling calendar) Canon 953. The time within which Masses must be celebrated (1 year) begins the day the intention is received (Canon 955 #2.)

May the memories of our beloved deceased be eternal and many thanks for your understanding and undivided attention in regard to these guidelines and restrictions.

ANNOUNCEMENTS



Welcome to

St. Basil The Great Melkite Greek Catholic Church

**Check our website
for Church news and updates at**
www.stbasilthegreatchurch.com

On Facebook
<https://www.facebook.com/StBasilMelkiteChurchRI/>

YouTube
<https://bit.ly/2VJgvnS>

Contact us for information and ideas
office@stbasilthegreatchurch.com



"GOD LOVES THE CHEERFUL GIVER"

2 COR 9:7

Donations are greatly appreciated especially during this pandemic crisis. Please click on the link below to donate.
Thank you and God bless you and yours.

As of 2/12/2022



St. Basil the Great Melkite Greek Catholic Church

15 Skyview Drive Lincoln, RI 02865

Sharing our Faith
SECURING OUR FUTURE



Campaign Facts:



Campaign Goal: \$1,000,000



Outstanding Goal: \$485,000



Contribution Ranges: \$20 to \$50,100

Parish Community Facts:



Total Registered Families: 415



Active Families: 250



% of Families who contributed: 27%

"It's not about how much we give, but how much love we put into giving"

-Mother Teresa

Current & Future Projects:



Roof Repair: Contract Under Review



Mold Remediation: Acquiring Proposals



Doors & Windows: Acquiring Proposals



HVAC & Boiler: Acquiring Proposals



Flooring Upgrades: Acquiring Proposals



Parking Lot & Walkway Resurfacing



Interior Décor Enhancements



Walk In Cooler & Kitchen Equipment Repair



Masonry Repairs



TBD

Important Highlights

- We are extremely grateful to all of those who have contributed and supported this campaign thus far.
- Our first priority of this campaign was the roof -But there are several other projects/repairs being reviewed and considered.
- The finance committee has begun strategy planning on maximizing the return of current financial reserves for future projects. God willing, this will prevent the need for another capital campaign and *allow for a more spiritual focus!*
- As reflected above, donations have varied in amounts-We do not expect everyone to support with the same amount-*However, we do pray that everyone will support this important campaign!*
- This is an open and transparent campaign-If you have any questions, suggestion, or concerns Fr. Ephrem or any of the committee members would be more than happy review/discuss during coffee hour or feel free to call them at the numbers listed below.



For more information contact any of the committee members, [click here](#), or scan this code with your Smartphone Camera!

Jeff Boudjouk: 401-441-2737

Ann Sabbagh: 508-243-1190

Kyle Mardo: 401-578-5369

Shepherd's Care Associated Charities

Shepherd's Care began in 1988 at the request of the faithful and clergy who saw a need for a united effort among all Melkite Catholic Parishes in the United States to reach out to people in need. By means of this initiative, the Eparchy reaches out in love through financial assistance to people in need here in the United States and abroad. Over the years Shepherd's Care has raised more than \$250,000.

Through your love and faithful support, the Eparchy has been able to help orphans, the hungry, the homeless, drug addicted, the destitute, runaway teens, victims of war, victims of disease and disasters, and so many more.

Donations are distributed to local parish charities such as soup kitchens, food pantries, homeless shelters, eparchial charities, world charities, and offers tuition assistance to seminarians of the Eparchy.

But Shepherd's Care much more than raising funds for charitable causes. More importantly, it is a guide to assist us in living a Holy Lent through understanding and practicing the Lenten cornerstones of prayer, fasting and almsgiving.



**Shepherd's Care
Associated Charities
Eparchy of Newton
3 V.F.W. Parkway
West Roxbury, MA 02132-7727**



SHEPHERD'S CARE Associated Charities Great Lent

**"There is no sin that
alms cannot cleanse.
Charity is a medicine
suitable for any wound."**

St. John Chrysostom

The Widow's Mite

Each year during the Great Fast, the Church encourages us with the example of the "widow's mite". We receive a little box — a "mite box" which we take home. This box symbolizes the offerings (alms) we give during Lent, together with our increased prayers, fasting, and abstinence.

"When He looked up, he saw some wealthy people putting their offering into the treasury, and He noticed a poor widow putting in two small coins. He said, 'I tell you truly, this poor widow put in more than all the rest; for those others have all made offerings from their surplus wealth. But she, from her poverty, has offered her whole livelihood'"



recognized that the widow's "mite" was far greater than the large offerings other people were contributing. They could afford to give more. The poor widow, however, gave to God everything she had.



Lenten Gift Box

Each family, indeed every person, is invited to take home a Lenten gift (mite) box. Put it on your dining table, or in your icon corner, anywhere you will see it and be inspired to remember the needy. Throughout Lent place your offerings in the box. Some people try to put in the amount they save by abstaining from certain foods. Children find it especially fun to use the coin calendar.

At the end of Great Lent bring the proceeds of your mite box to the church

as your offering for Shepherd's Care. If you are presenting a check please make it payable to **SHEPHERD'S CARE ASSOCIATED CHARITIES**. You may also make donations by check directly to the Eparchial Office. Address is on the back. Together our eparchial family can help alleviate the sufferings of God's people.

All proceeds from Shepherd's Care Associated Charities go directly to the charities. The Bishop, together with his advisors, insures that 100% of the money is given to the needy at home and abroad.

Your tax-deductible contributions are greatly appreciated by all who will benefit from them. The Fathers of the Church encourage us to always be humbly grateful and remember those in need. In helping others, we are doing the will of God.

"The bread you do not use is the bread of the hungry. The garment in your wardrobe is the garment of the person who is naked. The money you keep locked away is the money of the poor."

St. Basil the Great



Join us for the
Little Sisters of the Poor
14th Annual
St. Patrick's Day Dinner



Traditional Corned Beef and Cabbage
Homemade Scones • Pot of Gold

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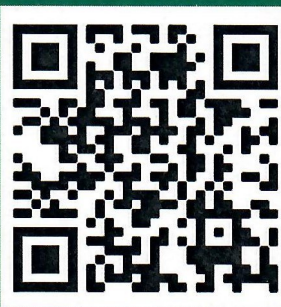
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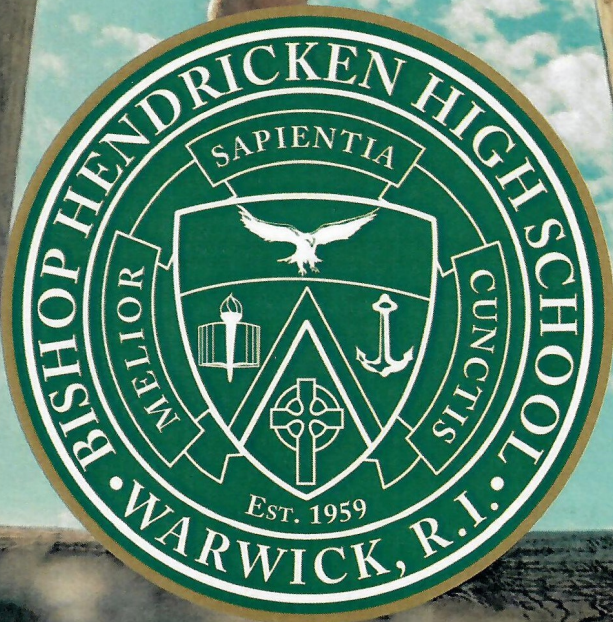
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